Volume LXXXI CHICAGO, April 25, 1918 Number 8

UNITY

Freedom, Fellowship and Character in Religion

"QUEM METUI MORITURA?"

Æneid, IV, 604

What need have I to fear—so soon to die?
Let me work on, not watch and wait in dread:
What will it matter, when that I am dead,
That they bore hate or love who near me lie?
'Tis but a lifetime, and the end is nigh
At best or worst. Let me lift up my head
And firmly, as with inner courage, tread
Mine own appointed way, on mandates high.
Pain could but bring, from all its evil store,
The close of pain: hate's venom could but kill;
Repulse, defeat, desertion could no more.
Let me have lived my life, not cowered until
The unhindered and unhastened hour was here.
So soon—what is there in the world to fear?

—*Edward Rowland Sill*

CONTENTS

EDITORIAL—
Notes 127
A Welcome Word from England 129
The Illinois Centennial 130

THE PULPIT—
The Transformation of Soldiership.—*Charles Edward Beals* 132

CONTRIBUTED AND SELECTED—
The Moral Status of War.—JOHN HAYNES HOLMES 131
Extract From a Private Letter of a German Democrat 132
The Will to Serve.—*Prof. Harry F. Ward* 135
What of the Church? A Discussion.—*Jenkin Lloyd Jones* 135

CORRESPONDENCE—
Congressional Sabotage.—LUCIA AMES MEAD 134

THE SUNDAY SCHOOL—
Beginnings. XIII. The Domestication of Animals 137

POETRY—
"Quem Metui Moritura?"—*Edward Rowland Sill* 125
Assurance.—LESLIE WILLIS SPRAGUE 127
The West.—*Douglass Malloch* 135
Before the Storm.—*Helen Hoyt* 138

THE FIELD—
Not the Time to Discuss Permanent Military Policies.—*Rev. Frederick Lynch, D.D* 139

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

House Furnishings
Hardware
Janitor Supplies

Buy At Home
Save Money

Reich Bros.
3972 Cottage Grove Ave.

Carry a Complete
line at lowest prices

Telephone Drexel 440

Pay Gas Bills Here
Free of charge

THE Keeley Treatment

For Liquor, Opium, Morphine
and Other Drug Using

Successful for 33 Years

**and still the best because
we keep up to date always**

We have remedies which cure the *Tobacco Habit and Nervousness at home* without interfering with business.

Send for Illustrated Free Booklet
*All Correspondence Confidential
in plain envelope*

The Keeley Institute
DWIGHT, ILL.
Chicago Office:
Suite 906 Rector Bldg.
79 W. Monroe Street

TELEPHONES
Douglas 6404-6405-6406-6407

Clark-Lyon Co.

FINE GROCERIES
and
MEATS

FRUITS
and
VEGETABLES

3917-19 Cottage Grove Ave.

TO UNITY'S NEW READERS

No magazine can live without continual new subscriptions. The best advertisements of any periodical are its readers.
UNITY so far this year has made a remarkable showing.
Its subscription list is rapidly increasing.
We want YOU to help us keep up this showing.
Make it a point to interest at least one new reader in UNITY during 1918.
There *are* thoughtful people who would *like* and who will *read* UNITY.
Pass it around.

Subscription price, $2.00 per year.

UNITY PUBLISHING CO., 700 Oakwood Blvd., CHICAGO

KENWOOD FLORAL CO.
HENRY HILMERS, Prop.
Choice Plants and Cut Flowers
Phone Oakland 78. 1117 East 47th Street

Phone Oakland 489 JANITORS' SUPPLIES

Everything in
HARDWARE
AT
PORTER'S
4236 Cottage Grove Ave.

WRIGHT & COMPANY

STEAM—DOMESTIC
COAL

TELEPHONE YARDS 5166
Main Office and Storage Yards:
3400 South Racine Avenue
CHICAGO

1902—One Wagon
1911—10 Wagons
and
FOUR AUTOMOBILES

We are patronized by those who desire and appreciate an excellent quality of laundry work.

Bissell Laundry Co.
Phone Douglas 1003
653-59 39th Street Chicago

Bowman Dairy Company

MILK BOTTLED IN THE COUNTRY

Milk Cream Butter Buttermilk

DO OUR WAGONS SERVE YOU?
WHY NOT HAVE THE BEST?

4221-4229 State Street Telephones at all Division Offices
EVANSTON CHICAGO OAK PARK

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXI. THURSDAY, APRIL 25, 1918 NUMBER 8

ASSURANCE.

What care I
If black the sky
And heavy clouds above me roll!
Though lightenings flash
And thunders crash,
They bode no evil to my soul.

Why should I fear
Things far or near
Which seem to threaten what I love!
No power on earth
Can change the worth
Of anything which love doth prove.

The earth may fall
And forms I call
Most dear may quickly pass away;
Yet all shall live,
Their worth shall give
To change death's darkness into day.

Why live I here
Amid things dear,
Unless to win my spirit's life!
Why are these things
My gladness sings,
Unless perfected through earth's strife!

My soul shall gain
Through woe and pain
A fuller being, born of strife.
So shall the soul
Of life's great whole
Break through earth's wreckage into life!

LESLIE WILLIS SPRAGUE.

As we ought to have suspected the preacher of the series of sermons on "Modern Mysticism," recently printed in UNITY, is set right by the author of the Mother Goose interpretations, making this classic of the nursery a cryptic prophecy in the California monthly entitled *"Now."* The writer assures us that it was a burlesque emanating from the editorial sanctum itself. He feared, himself, that the preacher was sadly lacking in the sense of humor.

The *Biblical World* for April has an article by Dr. Alexander R. Gordon of the Presbyterian College, Montreal, entitled "The Prophets as Internationalists," and offers Isaiah as the first in the list. A most suggestive title and a most fertile theme. We trust that Dr. Gordon will continue his series down through the ages until he reaches the latest masterful interpreter of religion in terms of universality, whoever he may be.

Peace has its heroes as well as war. There are other ideals than those inspired by a patriotism rimmed by geographical boundaries. While press and pulpit are heaping ridicule by their words of contempt upon the heads of "conscientious objectors," the following letter left by Ernest Gellert, who took his own life at Fort Hancock, New Jersey, on or about April 8th, reveals solemnities in the realm of the soul which challenges thought if not admiration. This is what the poor boy wrote to enforce the dignity of the act which was at least touched with the last accent of sincerity:

> "I fear I have not succeeded in convincing the authorities about the sincerity of my scruples against the participation in war. I feel that only by my death will I be able to save others from the mental tortures I have gone through. If I succeed, I give my life willingly. I have taken this stand in war purely on the dictates of my own conscience and at the advice of no one."

Religious Education for April thinks it worth while to reproduce some forty out of the seventy-nine things which the grade pupils of Marshalltown, Iowa, contributed in answer to the question, *"How can I help in the war?"* We are not surprised at the fertile belligerency of the little boys and girls of Marshalltown. Every one of the things suggested are direct reflections of the daily and hourly tuition in their homes and in the schoolroom. But we are a little surprised that this journal devoted to the religious education of the young should, even under the hysteria of war, deem these reasons worthy of place in the columns of a journal dedicated to the gospel of love and the spiritual development of the child. Among the things which are here printed with apparent editorial approval of the compiler, are the following:

I can invent patents for fighting.
I can pray God every night that we may win in this war.
I can feed my dog nothing but what would be thrown away.
I can help grandma so she will find time to teach mama to knit.
I can darn my stockings as soon as there is a tiny hole so it won't get larger.
I can depend wholly upon God.

We would suggest that the editor of this religious monthly compile a series of suggestions out of his higher wisdom and the nobler spirituality which he represents. The children are susceptible to inspirations from above as well as to the degradations that come from below. In this new list some of the beatitudes and texts of love might be included.

H. O. Rowlands, in the *Standard,* a Baptist newspaper for April 20, has a careful analysis of "William A. Sunday in Chicago." In counting up the obstructions in the way of the present Chicago drive, he mentions a quarter of a million Roman Catholics, a million and a half foreigners and aliens who know nothing and care less for American language and religion, and the Episcopal Church which with a few exceptions has been indifferent. He classes the "liberal" churches as "barely worth considering in their opposition." This is the *Standard's* estimate as it should be of all "loyal Baptists" always. It could not be otherwise, and still these same negligible "liberal" churches are what made Roger Williams the hero and alleged founder of the Baptist movement in America. The conclusions of these liberal churches have inoculated its colleges, either illuminated or blinded (as Dr. Rowland may care to interpret) the leading Baptist churches in America. The "liberal" churches may not be worth considering, but the declarations of the learned, the inspirations of science, the verdict of the rocks and the inscriptions thereon by the early hand of man, cannot be evaded, and "Billy" Sunday, with all of what Mr. Rowland calls his "Sundayesque vocabulary, antics and uniquenesses," will run against them in facing the final verdict of history. Indeed the sober second thought of Chicago is now that he is simply a "funny" American King Canute standing on the shores of truth, bidding the waves halt. But it was Canute and not the sea that had to change its action. He had to move or be washed out into the main.

A correspondent writes: "I am amazed, as doubtless you are, at the hysteria and fanaticism which is pervading the country in every direction. The least word spoken against existing conditions and tendencies leads to arrest and condemnation. A German has been hung by a mob in Illinois because he uttered sentiments quite natural to a German. It grows worse and worse every day. I did not think men and women could be so lost to all sense of moderation, toleration, justice and moral decency. Has the world gone mad? No, surely not. But it is proving that we are not guided (I mean the great mass even of intelligent persons) by individual opinions, by personal thinking; but by mass thinking, by the domination of the collective mind. The conclusion is forced upon me that the real thinking of the world is social thinking. That is why men cling to parties and to denominations. Few know what they mean in being Christians; they follow the crowd-belief, even the professors in our universities and theological schools do the same. Now and then comes a Darwin, but even his opinions down to the smallest details are undergoing a trying-out process and are being modified to fit new facts, results of investigations carried on by a great number of experimenters. In this way even such theories as his come into the social process of adaptation to fit the broad-gauge interpretation to which all opinions must finally submit. Even individual thinking is compelled to come into the social trend and be fitted to popular judgment. In the face of what is going on can we deny that we are dominated by this collective process? Individualists may try to deny and to explain, but these facts speak louder than words."

The spiritual life of Chicago is being visited with unmeasured indignities on the part of a blatant, curious, flippant press. One of the Chicago boys, nobly born and trained by home, school and Sunday affiliations to high thoughts, finds himself in the toils of a sensitive conscience like many thousands of other young men in Europe and America who have never been counted. He is forbidden by his conscience to take part in the work of destruction of life implied in the army. That he is amenable to the laws of the land, which laws can be respected either by obedience or by submission to the penalty, goes without saying. But that he should be made the butt of ridicule, the sensation of the newspaper, caricatured by cartoons and impaled by the camera is simply one more evidence of the brutalizing results of war. Is there so much conscience invested in the youths of America that any manifestation is fit subject of ridicule? Are there no heroisms valuable to the state, precious to the future other than that which falls along the line of least resistance, smothering convictions once held dear, denying tuitions once carefully received from altar and fireside and join the crowd? The crowd may be right, the crowd may be needed in the dire extremities in which the fighting world now finds itself, but alas, when the sanctities of the conscience are desecrated and the ambitions of petty officers, local rivalry and jealousy of jurisdiction break through the rents in the social fabric! The Government of the United States cannot afford to vacate the dignity and the nobility that it gives to its officers in dealing with so sensitive a thing as a human conscience. Its strong arm needs not the reinforcement of the silly mob of camera wielders chasing after a sensation. The Government is humiliated by the penny-a-liners who have no room for the words of sobriety and wisdom because they need the big type and the broad spaces to ridicule the profound experiences that carry anguish into the hearts of humble men and women, worthy citizens and devoted guardians of democracy.

A Welcome Word from England

We are very glad to print the following communication from the editor of the *Christian Commonwealth* (London). We rejoice in the correction. The confusion in our mind that made organic the relation between the *Commonwealth* and the *City Temple Movement* is quite natural, perhaps inevitable, at this distance. The trouble of the *Commonwealth* has been the trouble of UNITY throughout its entire life. There has always been an assumed official relation between UNITY and some outside movements, sometimes one and sometimes another, in which it was vitally interested. But UNITY has always stoutly insisted, as the *Commonwealth* now does, that it is now and always has been independent of the men and movements, the organizations, ecclesiastic or otherwise, whose messages it has been glad to promote.

Of our misapprehension of the editorial attitude in regard to the war there is less to be said in justification. But the confession here proves UNITY's interest in the *Commonwealth*. It has been one of the most welcome among our exchanges and we have read it but evidently we have not read it with sufficient care in discriminating between the editorial and the contributed material.

We are glad to print the poem as well as the correction, and commend this "Song of Love to Germany" to the hysterical Americans who are trying to expurgate our school books, to destroy our works of art, to ignore or belie history, to violate our landmarks in order to inculcate an adequate hate for the Germans. The very names of our streets and buildings, and the still more personal patronymics, the inherited birthrights from honored parents, are decried. If the *despicable* Germany is to be eliminated it must be by the help of the *lovable* Germany which through the centuries has made for human progress and which now as always testifies to human brotherhood. The achievements of its scholars and its poets, the discoveries of its scientists and the devotion of its saints are a part of the wealth of the world, and any desecration of the same is a desecration to the temple of religion, a defamation of the altars of worship. The beginnings of the devastations of hate are always in the hearts of those who cherish them and foster them. Like the rattlesnake that, when angered, bites its own body and dies from its own poisoning, the soul can poison itself until it is first inflamed and then sinks into the torpidity of death from its own poison.

THE LETTER

Dear Sir:—

I thank you for the copy of your issue of February 7 with marked paragraph about the *Christian Commonwealth*. I should like to mention that the *Christian Commonwealth* is not and never has been "the official organ of the City Temple," though for many years it has had an unofficial connection with the church as a result of its editor having been for over thirty years a member of the church. and his publishing in the paper sermons by the three City Temple ministers, Dr. Parker, Mr. Campbell and Dr. Fort Newton. It is true that we denounce the "German war-power"—not the German nation—and I am surprised that you should say we do this "to the point of supreme bitterness," because we try to cultivate in the *Christian Commonwealth* an opposite spirit. To say that the *Christian Commonwealth* "reciprocates the Hymn of Hate" is quite untrue. For instance, in our Christmas issue, 1914, we published what was meant as an antidote to the Hymn of Hate, a poem by Mr. Macbeth Bain called "A Song of Love to Germany." I enclose a copy. You also say that the *Christian Commonwealth* "prefers the word Huns to Germans." Again, this is quite wrong. We have rarely—to the best of our knowledge, never—used the word "Huns." In every issue we refer to the nation with whom we are fighting as "Germans."

Having said this, let me thank you for acknowledging that we set an example of open-mindedness to other papers.

With all good will.

I am yours sincerely,
ALBERT DODSON,
Editor.

A SONG OF LOVE TO GERMANY—A REPLY TO THE HYMN OF HATE.

BY J. L. MACBETH BAIN.

Thou hast sung to me thy hymn of hate, my Brother; now shall I chant to thee my song of love.

And my song of love shall prevail over thy hymn of hate, and the worlds of men and gods shall proclaim me to be the master-singer, inasmuch as in my song is a truer human note than in thine.

By the power of my song I shall subdue thee unto the dominion of my King of Righteousness, and thou shalt become the most willing and most obedient subject of my Prince of Peace; and thou shalt yet serve him far more faithfully than I have served him.

By love I shall heal thy soul of its frenzy. By love I shall deliver thy mind from thy self-created madness.

For it is not really my Brother who sings this hymn of hate, but an evil thing who obsesses thy fair soul.

Therefore thy hymn of hate hurts me not. Nay, but I rejoice in it, for to me it is a sure sign that thy madness is passing from thee.

For a hate such as this only comes to the soul or conscious state of man or society that is about to pass away. It is the shriek of its death agony; it is the sore crying of its last struggle.

My Brother, my own Brother, son of my own Father, son of my own Mother, I will to thee now the best that can be given thee of Heaven. And thou knowest, sure as I chant to thee my love, so sure would I serve thee in the best way I can.

And no better way can I see to serve thee well and for thy good, even *now* in this the hour of thy dire need, than to seek to save thee from thyself.

For thou hast generated a false self; thou hast created a hideous thing, a monster of death, a phantom of hell, an image who is verily a masquerade of thy true Self, a fiction of thy lower nature, a creation of all thy unworthiness.

Unreal, yea, a lie in the very existence of this *eidolon*, yet hath it the power to destroy thee.

Strong hath the monster grown and already it is strangling thee, yes, thee, my Brother.

Yet is thy virtue, yet is thy virility, yet is thy strength, and thy strength alone, in its clutch.

For thou hast long time nourished it well and right willingly on the finest elements of thy human soul and body.

O Brother, know that this self-engendered, self-nourished monstrosity obsesses thy fair manhood, deludes with foolish imaginings thy true being, thy native mentality, puffs

up with vanity thy soul, possesses with an insane pride thy whole nature.

Know that its will is, and can only be, to destroy thee. Its desire is, and can only be, to lure thee unto its hell, to win thee for its devouring.

O Brother, my own Brother, child of the one Mother, son of the one Father, during these woeful months I have sent thee love—ay, the best love that one human soul can send to another.

I know that this love shall find thee; I know that it shall save thee; I know that it shall slay thy destroyer; I know that it shall set thee free.

Hear my chant, my Brother, for if thou wilt only listen to it for a little time thou wilt perceive in its harmony the chord of the Christ melody.

Hear my song, my Brother. It is the song of thy love.

Surely, surely, thou canst now feel how great and true is my love of thee.

The Illinois Centennial

On April 18, 1818, Illinois took its place as one of the states of the federal union. It is natural that under existing conditions the first centennial celebration should take note of its military history. The sword bearers, the men in buttons and bayonets, will be in the foreground of the celebrations. Old battle flags were waved and old rallying songs were sung at the meetings held in Chicago last week under the auspices of the Chicago Historical Society. It is right that Lincoln, Grant and Logan should have a prominent place in one of the truly effective state songs of the nation.

But any adequate use of this historic opportunity should make it not a "centennial day" nor yet a "centennial month," but a centennial year. It is a time for the public schools, colleges, churches, newspapers, and magazines of Illinois to put the hundred years of Illinois history into proper perspective. It is a good time to take account of stock, and the opportunity will be lost by teachers, preachers and editors if they fail to seek for the things that are most worth while in the history of this state.

Not the least thing to be thankful for should be the fact that the greatest history of Illinois was not written in blood and that its supreme triumphs cannot be stated in figures. The black loam of her fertile prairies was not man-made, and the "hog and hominy" triumphs based thereon are the cheapest thing in her history.

We wait for an adequate program for the study and celebration of the centennial year of Illinois from the hands of its teachers and its clergy. Where and who are the men and women who deserve a place on our century roll? What are the Illinois triumphs in the literary, scientific and economic world? Have we poets and prophets who have a right to have their names engrossed upon the scroll of history?

We confess that from a superficial survey the century triumphs of Illinois in these directions seem meager compared to those of her sister states, Indiana, Michigan and Wisconsin. The history of Illinois seems richer in politicians than in statesmen, in multimillionaires than in philanthropists. Its university, now pushing to the front and claiming a respectable place among its sister universities, has a sorry tale of political manipulations and partisan managements, and today its one boast of prominence over all the other universities of the land is that it has "the largest arsenal in the world!"

It is not our object in this editorial to criticize but rather to provoke study and invite investigation. Here is a chance for the various women's clubs and other organizations that are busy shaping next year's study program to give systematic attention to the hundred years' achievements of Illinois. We have a right to expect that the high schools, colleges and universities within the boundaries of Illinois will give academic attention to the hundred years of Illinois history, and the pulpits within the state will miss their opportunity if they do not seek the gospel element in the history of Illinois.

Outside of her military history who are Illinois' great personalities? Here are questions to which UNITY solicits answers:

Who are Illinois' greatest leaders of reform?

Name the five greatest statesmen.

Give ten or more great contributions to statecraft—we mean progressive legislation, new things in legislative enactments, forward steps in democracy.

Name five or more great contributions of Illinois to the economic and industrial triumphs of the century.

What conspicuous landmarks has Illinois erected in the pedagogical world?

Who have been its greatest educators?

What are its conspicuous educational triumphs?

Name ten of its noteworthy educators and the particular fields in which they led.

Name five or more great preachers whose words and whose lives rose above their denominational boundaries and sectarian barriers and became powers to be reckoned with in the state while alive and indispensable assets in its history when dead.

What has been the achievement of the state in the field of literature? Name ten noble poets of Illinois.

Has Illinois in its hundred years of life made any conspicuous contribution to art, painting, statuary, architecture or to music? If so, name them. What eminent artists in any of these directions has Illinois produced during this hundred years of its history?

UNITY invites answers along any of these directions. We would like to stimulate study and to provoke investigation. We wish the above list might be preserved in some way to provoke future study and direct future reading. If you live in Illinois cut these questions out and keep them on the center table in the home; pin them up in front of your desk, give them a place on your dresser. Prepare your children to be patriotic citizens of Illinois; make them worthy of the great inheritance that they may become factors in the nobler story of Illinois to be written in its second century.

The Moral Status of War

In his fascinating volumes of *Autobiography, Memories and Experiences* (1904), the late Moncure D. Conway pays his respects to what he calls the "tragical comedy" of the Hague conventions. "The old peace men," he writes, "were so anxious to believe that their cause had at length triumphed that it was vain to point out to them that the Hague Congress had at best only left nations where they had always been —free to arbitrate or to fight as their interests or passions might dictate. But for myself I then declared that the Hague Congress had given a new lease to war by including it among civilized methods. It was, I said, fundamental in our issue to affirm that there is no such thing as 'civilized warfare.'"

This prophetic statement, so tragically confirmed just a decade after its utterance, is brought to mind by S. O. Levinson's recent article on "The Legal Status of War." In pleading that we outlaw war instead of legalizing it, that we enact laws not *of* war but *against* war, that we establish an international code forbidding war under all conditions instead of recognizing it under certain conditions, Mr. Levinson lays his ax at the root of existing difficulties. As long as war is accepted as a method of settling disputes between nations, and international law as little more than a set of agreements as to how war shall be fought, under what restrictions, with what weapons, etc., etc., so long will war and preparations for war continue, and the Bismarcks of the future find the means of making even the most wanton assaults upon a peaceful world take on the appearance first of legality and then of holiness. The fact that Germany's western invasion, if carried through Verdun into France instead of through Liege into Belgium, would have been a perfectly proper thing from the standpoint of international law, and protest therefore impossible, sums up the entire situation. What we want, as Mr. Levinson points out with fine distinctness and vigor, is not a rewriting of the conditions of war which shall make battle a bit more difficult in the future than in the past, not a narrowing of the area within which conflict between nations may be adjudged right and proper, but an out-and-out repudiation of the whole business. We do not have laws of murder any more, but only laws against murder. War in essence is "collective murder," and should be outlawed on the larger exactly as on the smaller scale. This thorough-going reform, rather than any such half-way measures as those proposed by the League to Enforce Peace, for example, is what must be achieved, if "the war against war" is ever to be won.

If it be true that a legal statute is only a formal registration of the moral sentiment of a community, that enactment of law marks crystallization of public opinion, it would seem as though Mr. Levinson's proposal were something more than the expression of a conviction, or even of a hope. Is it not, indeed, a prophecy? For if anything is certain at this hour of dire confusion, it is that the modern mind is set steadfastly and forever against the fact of war. This was shown at first and unmistakably in the cry of horror which was lifted the world around when war broke loose in Europe in August, 1914. It was disclosed again in the condemnation visited upon Germany as the nation adjudged to be the maker of the Great War. It is revealed today in the grim determination of fighters upon both sides of the battle line to make this the war that shall end war. Most men today have little understanding of the significance of war as a social phenomenon. They have not uncovered the deep-rooted and far-reaching causes from which it springs. They take easy refuge in some such devil-theory of war as gave solace to the primitive man in his wrestling with the problem of evil. But they at least see war for the perfect horror that it is, and are resolved to have done with it. The exclamations of the storm-marooned soldiers in Barbusse's *Le Feu* —"War must be killed," "we've got to get at war," "we've got to finish with war"—these are the revelations of the modern mind.

Explanations of this sudden attitude of revolt against so ancient an evil, are not difficult to find. Thus, there is the sheer physical agony of the struggle. There is its incalculable cost in money and in men. There is its appalling extension in terms both of geographical area and of absorption of national energies. There is its threatened wreckage of the infinitely delicate and complex fabric of contemporary civilization. Above all things else, however, is the moral and spiritual aspect of the problem. In time of war, our God is not a universal Father, but a tribal deity. In time of war, our dream of brotherhood degenerates into a passion for national supremacy. In time of war, the law of love becomes transformed into a law of loyalty to one section, and of enmity to another section, of the human race. In time of war, the ethical code is suspended, and duty made synonymous with what is universally recognized at other times to be falsehood, theft, violence, arson and murder. War and religion, like war and civilization, simply cannot exist together in the same world. If war must come, religion must go. We may say with Milton's Satan, "Evil, be thou my God"; but evil still remains evil. It is this which the modern man has discovered and feels. It is this which prompts his present action. Some of us find this fact so overwhelming that non-resistance has become the gospel of our lives. Most choose to fight on, grimly, heroically, but with none of the old passions or ideals. Not to win, but to rid the world of war, is the motive of the struggle!

It is this attitude of ethical repudiation which marks what I may call the moral status of war at this moment. Men are done with it, on the highest spiritual grounds! Is it not inevitable now that such reaction should register itself sooner or later in just such an outlawing of war by international agreement as Mr. Levinson suggests? If there be delay, it can come, it seems to me, only from surviving recognition of certain realities long potent, but now properly to be described as superstitions. I refer to what are known as "interests"—dynastic interests, commercial interests, political interests, diplomatic interests. These interests are accompanied by sentiments known as national honor, prestige, dignity. They are built up into institutions known as spheres of influence and balances of power, embodied in practices known as diplomacy, written into statutes known as treaties and trade agreements. Here they stand, these monstrous things, like idols dripping with the blood of human sacrifice; and

before them bow kings, chancellors, and ministers, men long trained to forget life and remember states. But the people have found them out; and already draws near the day when their foul images will be smitten down, and all the superstitions that hedge them round be scattered. War, for ages the crowning rite of statescraft, is after all itself a superstition. It possesses men only as idolatry and witchcraft long possessed them. There needs only the great awakening to bring emancipation. And this the Great War is achieving. A new moral status of war is here! This new moral status gives the certain promise of a new legal status. This new legal status cannot be other than the outlawing of war from the life of nations, as murder has long since been outlawed from the life of persons.

New York City. JOHN HAYNES HOLMES.

Extract from a Private Letter of a German Democrat

Our task should indeed be directed towards the future and the reconstruction of society. I am almost at a loss to find a way out from the encroachment of Wall and Lombard Streets, war industries, and profiteers and food gamblers and trusts. This seems to be the main source of social menace after the extermination of militarism. But then there remains the problem of Rent and Single Tax, then there is privilege and superstition, ignorance and lack of education. And when some solution is found for these problems then there will still remain the fight against alcoholism, the cigarette and the movies and motor cars as the only aims or contents of the life of a large part of the people. The narrowness of earning money, piling up a fortune, buying a house and building a fence (a spiritual fence also) and cultivating a narrow spirit of family-egotism as if the family itself were a nation to be defended against and distinct from the outside; this kind of philosophy is the mainspring of social injustice, but also of miserable degeneration of those who are called prominent socially, but who in reality are the most unsocial or anti-social of all. The unthinking masses and the ignorance, uneducation, the poverty, misery and morbidity of the great bulk of the present generation are so terribly saddening that it is hard to find the courage to continue with optimism in the propagation of those ideas which after due and careful thought one has found to be in the direction of solving all that complex misery and irrationality of modern times. The ease, however, with which great masses, through the appeal to patriotism or religion or some similar "moral" motive-power, may be led into any action desired by the leaders or misleaders of the world and the nations is discouraging. The only consolation in these trying times is the splendid encouragement of such forces (in certain American journals) which I read with regular joy, or other similar pillars of my faith in reason, rationality, science and civilization. It was fine to learn the other day that Maxim Gorki has set out to head a new society for the application of science to Life and Society. I do believe that the University and Science are "only at the threshold of their new opportunities."

THE PULPIT

The Transformation of Soldiership

A Suggested Credo for Post-Bellum Religion

By the Rev. Charles Edward Beals

It is widely prophesied that, as a natural sequel to the present lamentable war, there will be a new birth of religion. Is this hopeful prediction based upon anything scientifically firmer than earnest desire or sheer faith? It seems probable that the arrival of the expected renaissance will depend not a little upon religion's attitude towards war.

In all history the war enterprise never bulked so large as it bulks today in money expenditure, labor investment, human sacrifice, and the jeopardizing of morals and civilization itself. And if one regards war as economically wasteful, undemocratic, and antimoral, then the world crisis seems grave indeed. What a New England college president said three-quarters of a century ago concerning the slavery issue, holds equally true of twentieth century militarism: "We have reached a new switching-off place in human affairs." And one recalls the solemn words uttered by Mr. Emerson when Charles Sumner was brutally assaulted: "We must now get rid of slavery or we must get rid of freedom." It is not too much to say at the present hour with deepest solemnity, "We must now get rid of militarism or give up democracy, moral ideals, ethical religion and the experiment of civilization."

To get rid of militarism, however, is no small task. For countless generations men have been building up a fighting habit. The human species survived, while other animals became extinct, because man learned to become the most successful fighter. Nature, at the price of terrible human suffering, seems to have been at work generating a military instinct in man. To assume that this battle habit must either be eradicated, or forever find expression in man-killing, is to impeach the wisdom and goodness of the Maker of the universe.

Perhaps the surest way to disarm war of its terrors would be to harness the giant to some higher task, as Franklin harnessed the lightning giant. In the light of evolution, this would be a scientific thing to do, for the transformation of function from lower to higher is a well recognized principle of evolutionary science.

Inasmuch as religion is the finest and most important thing about a man, why not let the war habit find its outlet in the waging of a moral warfare and make religion a higher soldiership? Then would the lessons learned in war be the stepping-stones to the new soldiership, and the soldier habits and soldier virtues would find beneficent application in an unbloody war for personal and social righteousness. Such an attempt to "live the life" at whatever cost to self would be the highest "moral equivalent of war."

In the hope of breaking a path in the direction indicated in the foregoing paragraph, the present writer humbly suggests the following credo for the much talked of post-bellum religion:

RELIGION AS A HIGHER SOLDIERSHIP.

1. THE TRANSFORMATION OF WAR.—I believe that a moral soldiership should supplant military warfare. If human beings wish to escape reversion to jungle-

ism, the war function should be transformed from lower to higher, and devastating militarism give place to a higher soldiership. The lessons and habits gained from centuries of battling should be used henceforth by the new soldiery to "war a *good* warfare."

2. A Declaration of War.—I believe in the essential and eternal difference between right and wrong; right being self-dedication to the pan-human common good, wrong the sacrifice of the social welfare to self-gratification. All sins are so many forms of selfishness, and tend to merge themselves into a kingdom of selfishness hostile to a reign of love.

3. The Question of Neutrality.—I believe that moral responsibility is unescapable. The facts of personality and influence render moral neutrality impossible. All attempted moral neutrality sooner or later develops into actual hostility against the good. Religious and moral feeling, in order to survive and grow, must be expressed. A person should be out-and-out for the right.

4. Volunteers Wanted.—I believe in moral freedom. Without such freedom there could be neither moral goodness nor badness. No excuse of non-freeness can avail against the undeniable fact of conscious ability to take either one of two paths or against the equally unblinkable fact of self-approach following a wrong choice. Freedomism is workable, but on any other basis organized society and personal morality are impossible.

5. The Recruiting-Station.—I believe in child-training as religion's great opportunity. At adolescence the individual passes through a physical and psychical rebirth. Religion is natural to youth. Fidelity to youhtful ideals means the moral salvation of the individual and of society. Home, church and school should co-operate and be co-ordinated for the most effective training of the young in morals and religion.

6. Allegiance.—I believe that religion is the most important tie which binds man to his God. Religion is natural and peculiar to the man animal and immeasurably dignifies him. Religion is neither fear, asceticism, rite, church membership, correctness of doctrine, nor even morality alone, but consists in an immediate communion with God. Such union is realizable through love; as one loves, he becomes a partaker of the divine nature.

7. Setting-up Exercises.—I believe in habit as the key to religion. Habit fills a large part of life. As are a man's habits, so is his character; as is his character, so is his destiny. Herein lies the moral seriousness of bad habits; herein also lies the possibility of establishing good habits. Spiritually one can entirely reconstruct himself by setting up new and better habits through daily exercise.

8. The First Lesson.—I believe in obedience to one's moral ideals. Obedience, as the law of life, is emphasized by literature, science, philosophy, history and comparative religion. The authority implied in religious obedience is not military, political, parental or ecclesiastical, but moral. If one wishes to preserve his personality and his religious integrity, he must, regardless of cost to self, be loyal to duty as he understands duty.

9. Weapon.—I believe that truth is the weapon of the new soldiery, and I believe that truth is tougher than steel. Truth-fearers have tortured and killed truth-seekers innumerable, but reality ultimately emerges victorious. Sincerity is the strength of moral character. There can be no individual morality without honesty, no cohesion in society without applied justice.

10. Routine.—I believe that the material for one's religion is to be found in life's everyday routine; that there should be a sanctity attached to the here and the now; that vocational work may become sacramental; that one may find God in the commonplace; that hard work and patience are the divinely exacted price of success in religion; and that one's moral accountability is limited by his ability and opportunity.

11. Distinguished Marksmen.—I believe that one should have a definite aim in life. An aim enkindles energy and concentrates activity. Sense gratification, money, amusement, fame, power, happiness, dogma, ecclesiasticism, are not worth the investment of a life, although multitudes appear to be perfectly satisfied to seek nothing higher. To create a world society of just and brotherly men, and to establish environing institutions favorable to human goodness is the one aim divine enough to satisfy rightminded persons.

12. The Fiercest Battle.—I believe that the first and fiercest moral battle is the shock action of self against self. Universal human experience bears sad testimony to this close range self-struggle. Surviving animalisms pit themselves against an evolving soul. But moral character is the resultant of the spirit's triumph over the beast in one's self. The attainment of self-mastery is a dearly bought victory, but it is a victory well worth all the struggle it costs.

13. Red Tape.—I believe that all human enterprises are subject to the ever besetting danger of conventionalism and formalism. The first and unmistakable symptom of red-tapism is the placing of the means to an end as an end in itself. One should seek a first-hand religious experience, defy and reject dogma and church when these prove hindrances, lay more stress on spiritual reality than on externals, test values by their human helpfulness, recognize and fulfil social obligation, and use those means which make for undelegated personal piety.

14. Courage.—I believe that, in a world which is in the making, one cannot measure up to high religious ideals without a stout moral courage. The natural history of courage shows that the animal courage of the battlefield is easily paralleled in the bravery of savages and even among pugnacious quadrupeds. It is one of the commonest things in the world. On the other hand, the higher order of courage, moral courage, is one of the rarest and most precious things in life.

15. Rank.—I believe that human serviceableness is the real measure of genuine greatness. By pugilism's gauge, the mightiest bruiser is counted greatest; among savages and according to military efficiency, the most successful killer is rated highest. But fighters and others, commonly called great, shrivel into insignificance when compared with scientists, inventors, philanthropists, reformers, straight-thinking philosophers, unterrifiable and unpurchasable moral seers, and champions of free religion. He is greatest

who contributes most to the highest welfare of his fellows.

16. Pay.—I believe that life's compensations are natural, automatic, and in kind. Deeds react upon the doer. What one does, he does to himself. One is coarsened or refined by his policies and conduct. Habits strengthen as the years slip by, and, for weal or woe, one dwells in the character he has formed.

17. General Staff Functions.—I believe in the exercise of reason in religion. Nature has taken great pains to bring forth thinkers. Reason plays a most prominent part in the development of man. A laboratory age especially demands a rational religion and a scientific theology. There can be no permanent leadership without thought leadership.

18. Forward!—I believe that progress in religion should be unending. Grow or die is the inexorable law of all living things. Both individual and institutional religion, to persist, must grow. Religion's goal is a flying one. There should be an ever fresh interpretation and an ever wider application of religion. In this way, religious sentiment, theology and ethics will march forward abreast.

19. Strategy and Grand Tactics.—I believe in a personal God, who as a wise and loving Heavenly Father, providentially rules over the affairs of men. Direction and purpose are manifest in the orderliness of the material universe, in the mental and moral capacity of human beings, and in the trend of history towards moral ends.

20. Comradeship.—I believe that the socialization of man is the goal of human progress. That a beginning has been made is evidenced by the existence of an altruistic philosophy, sociology and the new social ethics, a theology at least partially socialized, a poetry whose central theme is brotherhood, an insistent industrial question, humane movements, and an incipient trend towards internationalism. The truest and sweetest comradeship grows out of a comradeship of service in behalf of the coming world-wide comradeship.

21. Winning One's Spurs.—I believe that trouble affords opportunity for moral and religious advancement. The strongest and purest characters seem to have resulted from the overcoming of great temptations, difficulties, sufferings and sorrows. Perhaps in no other kind of a world could virtue or religious virility so well be generated. Certainly a world which makes us morally better, even by its most painful afflictions, cannot be planless or evil.

22. Scouts.—I believe that human progress is due largely to men ahead of their times. These intellectual and moral pioneers encounter opposition from the natural inertia of their fellow men; often they are persecuted because their opponents have no other argument with which to silence the innovators. But, "though cannonaded today, they are canonized tomorrow," and thus humanity advances and moral standards are raised.

23. Wounds.—I believe in vicarious self-sacrifice as a law of life and as the test and measure of morality. Through self-denial in the various relationships of life, moral idealism is renewed, generation by generation. Sacrifice, however, has no value except as it is endured for worthy ends. Redemptive suffering incidentally is incurred in unselfish service for others and in collisions with stupid or selfish men. There is no higher virtue than a willingness to endure self-sacrifice for the common good, nor is there any surer test of moral excellence.

24. The New Reveille.—I believe that human beings are called to an immortality of personal permanence. The assumed reasonableness of the universe requires the conservation of moral personality, which is the supreme product of cosmic activities. Religion teaches the spiritualizing of the man animal and preaches the indestructibility of virtuous spirit. It is not unreasonable to indulge the triumphant hope that if through love one attains to the godliness of godlikeness, such a partaker of the divine nature may share personal perpetuity with the Eternal. And such hope glorifies our earthly existence and makes for noble living.

CORRESPONDENCE

Congressional Sabotage

To the Editor:

When a man throws pebbles into the machinery of a sawmill, to stop production, we shout "sabotage." Prof. Veblen has recently shocked respectable society by applying the same term to those proprietors who are responsible for shutting down one-half of our manufactories one-half of the time to stop production so as to raise prices. Representative Alvin Fuller has just raised the ire of his colleagues by exposing to the innocent public the stoppage of production of the public's work by artificial clogging of Congressional machinery. This form of sabotage has been well exposed in The Search Light on Congress by its editor, Mr. Haines.

It is well for the honest constituent patriotically conserving food and fuel to ask whether his representatives cannot better conserve time and taxes at this critical time when every form of stopping production is giving aid and comfort to the enemy. Congress has 59 standing committees, two-thirds of which are said to be needless and seldom if ever meet. These might be harmless were it not that the chairmen being appointed and not selected by their members, and having control of large sums of clerk hire are able to create patronage and to work for political ends. Each Congressman is paid $1,500 a year for his secretary (making a total of $600,000), and there is no public accounting for it. The sum is often looked upon in the light of a perquisite and there is no certainty that it is used for clerical work. Says Mr. Haines, "The American Congress is about the only parliamentary body in the world which is now organized on a basis of plunder and spoils. Committee chairmanships are used by the leaders as subtle bribes by which they build an organization."

For some delays and hindrances originating in obsolete conditions, an amendment to the Constitution will be required, but for many others, nothing but public sentiment and a simple change of rules is needed to remove temptation to graft, unwholesome secrecy and sabotage. The first thing needed is a simple, unequivocal rule which would give the House itself direct, easily exercised authority over changes in its rules. Today public business is delayed, crying abuses uncorrected, and earnest new members who want to

be of use are bound hand and foot by a vicious system that lets a ruling minority control. The rules make the chairman and two or three ranking members of each standing committee practically masters of the whole House. All committees are organized in such fashion as to promote privilege and "pork" and the average man is reduced to a rubber stamp or figure-head, practically forced constantly to "tip" his constituents with pensions, local improvements, etc., if he is to be returned.

A simple rule would abolish secret sessions and give healthy publicity to the doings of committees, which should assemble openly and keep a public record of their proceedings, for their work is probably more important than that of the House itself. There is nothing to hinder the *Congressional Record* printing bulletins and posting notices of committees if they will say the word. The vast amount of time consumed in roll calls could be saved by an electric device which would record accurately each vote in two or three minutes.

Next autumn a Congress will be elected that will probably see the war's end and the beginning of reconstruction of a more or less choatic and impoverished world. The type of man who is to be chosen becomes a matter of extraordinary importance. The times demand men of a patriotism that is divorced from the methods of patronage and privilege. There must be a stern demand that clogging obstacles be removed, that the public demand for "pork" shall cease, that all Congressional machinery be cleaned and oiled and renovated. Today an outgrown system, coddled by privileged members, ignored by an uninformed public, creates a Congress that cannot truly express the American mind, and is lacking in vision and vitality.

And so the King's business waits.

LUCIA AMES MEAD.

THE WEST.

Men look to the East for the dawning things, for the light of a rising sun,
But they look to the West, to the crimson West, for the things that are done, are done.
The eastward sun is a newmade hope from the dark of the night distilled;
But the westward sun is a sunset sun, is the sun of a hope fulfilled!

So out of the East they have always come, the cradle that saw the birth
Of all the heart-warm hopes of man and all of the hopes of earth—
For out of the East arose a Christ and out of the East has gleamed
The dearest dream and the clearest dream that ever a prophet dreamed.

And into the waiting West they go with the dream-child of the East,
And find the hopes that they hoped of old are a hundred-fold increased,
For here in the East we dream our dreams of the things we hope to do,
And here in the West, the crimson West, the dreams of the East come true!

New York Call. —*Douglass Malloch.*

The Will To Serve

Prof. Harry F. Ward, General Secretary Methodist Federation for Social Service, Boston.

It was only a few days since that I heard a teacher of the philosophy of religion identify freedom and democracy. Our program tonight clearly recognizes the fact that without the principle of service neither religion nor democracy is complete. To identify freedom with democracy leaves us with nothing but individualism. The elimination of the principle of service from the religion and democracy of the Western world has resulted in the spirit of selfish pietism in religion, of cutthroat competition in industry, and of destructive nationalism in government that has finally involved the world in the welter of this war. Without service liberalism in religion becomes just as sterile as the emotional self-seeking of evangelicalism. It may seek fellowship, but without yielding to the law of service, fellowship becomes a mere platonic affection, a vague and ineffective sentiment.

The task of religion in democracy is to generate the will to serve, for the highest freedom for the individual is the freedom to serve, and one's own personal religious experience is only completed, or rather it has only reached its final stage of development, when the yoke of service with its burden is undertaken. But you will remember that when Jesus was trying after three years of teaching to make that plain to his disciples, he faced a condition which led him to point out that they were to endeavor to put the principle of service into effect in a world which was organized around a contrary principle. He pointed out that the Gentiles had their lords and rulers who had dominion over them. "Ye shall not be as the Gentiles," he said, "but whoever would be greatest among you, let him be the servant of all." And there lies the conflict. There is brought to light the fact that all the civilizations of this world, including that in which we now live, whatever may have been their form of political control, have been organized around the will to power. The right of the strong man to rule has been the essential organizing principle.

But in the community life that is to express the religion which Jesus taught, the religion which was the culmination of the teaching of the old Hebrew prophets, there is to be this change in organization,—the central power is to be the will to serve. Those who endeavor to do that in this age find not simply that the world is organized on a different principle, but they find that the will to power has been strengthened by an intellectual discipline, by a philosophy which has intrenched itself not simply in one nation, but which has been taught in the universities of all the nations. They find that the will to power has been so strengthened in the practical world that it has been able to reward the men who have expressed it with the richest prizes, not simply in the state but in the economic life. High office and big fortunes have been the reward of the will to power, and for the will to serve there has been little offered except that which Jesus had to offer his followers when, seeking a throne, he could give them nothing but a cross. Therefore, if religion would be effective, it must meet this intellectual culture and this practical discipline of the will to power with an equally effective mental discipline and practical cultivation of the will to serve.

Not long since I heard one of the greatest teachers and investigators of church history that this country has produced, speaking on "The Unfinished Reformation," declare that the great task which lay before the churches now to complete the Reformation was to develop the technique of service. But there is something more than a technique to be developed; there needs also to be developed a propaganda of intellectual discipline, a teaching of the principle of service and of its application. And we might as well begin in the church. If religion is going to require for its fulfilment that the whole of society be organized around the will to serve, of necessity the church as a social group, one member of the social organism, must itself manifest that principle. The will to serve must be the controlling principle of its own life. About the church there must be no shadow of a suspicion of self-seeking. It must not be an organization living off the community, in any sense. Its motive before the community must not even appear to be simply the seeking of members or of income. It must be a group which is recognized by the community as existing simply to serve, willing, if need be, to lose its own life in its quest for religion and democracy; willing to meet all opposition, seeking only to minister to all the needs of all the people in the community. Only so can the church today find authority, because authority today rests entirely upon the democratic basis of service rendered. The church can never sustain authority today on the external principle of king or pope. When the church begins to seek an authority based only on service, then the church will begin to reveal to the world a God adequate for democracy, and if we are going to develop a world-wide democracy we must needs have an interpretation of God that is adequate for such a condition of world life.

Under the stress and strain of the war, even Mr. Wells must needs get himself a god, but when he gets his god, lo and behold, his god is a king, and he conceives and accepts a mediæval theology. This may well make us consider that our concept of God has been worked out in an aristocratic state of society. It remains to develop a God whom democracy can fellowship with, a workingmen's God, if you please, one with whom we may indeed have communion as we work with him in the service of mankind.

Then we have the task before us of demanding and securing that the world of work, this bread-and-butter business, this industrial process of modern society, be organized around the will to serve; for there, of course, is the last intrenchment of the will to power. After you have overthrown autocracy in the form of a military caste, you still have left that same old principle dug deep into the conflict of the economic life. Here you have the will to power, no longer grasping a throne, but grasping economic control, and able under the law of profit to secure and enforce it.

It seeks not merely gain in the sense of the piling up of goods, but it seeks the control which success in that process gives. Instead of a feudal military aristocracy intrenched in and sustained by land ownership, the will to power today builds up by fortunes and by economic control a plutocratic group of special privilege, with special opportunity for culture and for luxury. As a counterpart of that there grows at the other end of society a dependent group denied the privileges and sometimes the decent necessities of life, and in between a middle class thwarted and baffled in its longings and aspirations, denied full opportunity for its development. No democracy can long endure under such conditions, and thus the will to power in the industrial world continually destroys and defeats even our limited expression of democracy in the state. When you come to get the facts behind the recent denials of free speech and mob terrorisms of this country, you find that the dominant motive is not political, it is industrial. It is an attempt to defeat any rebellion against the principle of autocracy in the economic world.

We are faced, then, with the necessity of demanding and securing that the state be organized around the will to serve. At once we are confronted by our nationalistic states, holding on fast to the principle of absolute sovereignty, willing to yield nothing of it. When we begin to talk about making the world safe for democracy, what do we mean? Do we mean simply the old principle of States' rights carried over into the international field? Do we mean to propose presently to sign a paper contract which will give the right of free action and free development to the smaller states, which will give people everywhere the right to walk to the ballot box once in so often and choose their rulers even as we do? And then do we mean that these states, being free, shall simply be left with no obligation of service to the common life, each securely intrenched in its absolute sovereignty? Because if we do mean nothing but that, all that we have done is to increase the complication and the antagonism in the international field, by multiplying the sovereign units and the possible causes of conflict between them.

Here lie the supreme challenge and the supreme opportunity for religion. If American resources, economic and military, are to have the balance of power in this conflict, are the religious resources of America to be cast into the scale? Are they to have any decisive voice in the issue of this struggle? Is the United States, coming for the first time into the fellowship of the nations, getting unto itself great military power, developing great economic strength,—is the United States to seek mastery or service? The mere fact of political democracy has not saved any people yet from economic imperialism in international relations. Read the story of diplomacy in Europe for the last ten years and ask what France did in Morocco and what England did in Persia, and then see if the mere fact of political democracy means the will to serve in international relations. And unless the United States becomes dominated by the will to serve, her entrance into the family of nations as a force of supreme strength simply means another great menace to the future peace of the world. Is the United States to come into the international sphere not as one seeking power, not as one seeking economic control, but as the suffering servant among the nations, willing to pay the price to the uttermost to lead the peoples of the earth into a fellowship of co-operative service? That is the question for religion in this country to answer.

From the forthcoming Report of the National Federation of Religious Liberals, Boston Congress, November 26-28, 1917.

THE SUNDAY SCHOOL

The History and Practice of Religion

Being the First Year's Work in the Seven Years' Course of Study, as Given by Jenkin Lloyd Jones to His Classes at the Abraham Lincoln Centre

Beginnings

Myth and Legend Versus the True Story

Prepared for UNITY by Miss May Johnson and Mrs. William Rothmann

XIII.

The Domestication of Animals

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.
From Coleridge's "Ancient Mariner."

The fascinating story of the domestication of animals is not easy to compass in one lesson. It forms a great section in human development, an indispensable element in man's achievements in the past and an indispensable element in man's conquest of the future. It ranks with his control of fire and his invention of speech.

What would life be if the dog, cat, cow, horse, sheep, the camel in its domain, the bee and the silkworm were eliminated? Each of these marks a triumph of man, a conquest of mind and they justify our fundamental assumption that this globe is for man, that man is for mind and that mind includes love as its dominant hope and highest triumph.

In our study of primitive man we cannot get back of the dog and probably not of the cat. The shepherd dog was an achievement in ancient Egypt where we find him engraved on monuments. Shepherding, the most primitive of pursuits, is almost impossible without a dog.

Shaler tells us in an impressive sentence that "perhaps the most momentous transformation which man has ever accomplished in any creature, including himself is that found in his triumph over and with the dog." To challenge this statement and investigate it is to prove it true. The dog is clearly by nature the enemy of the sheep, he is of carnivorous origin and naturally would live on the small animals of which the sheep is the most toothsome and attractive. But man has so changed this animal allied to the wolf that that which nature provided him with for food has become his special care and protection. It is said that one dog is worth half a dozen Portuguese when it comes to protecting a herd in the Rocky Mountains. We know that the dog, developed psychically into a protector and guardian of life, now uses a large amount of self-control and self-elimination, for a lamb tastes good to a sheep dog, and once he gets the taste it is an insatiable and uncontrollable appetite. There is no cure for the sheep-eating dog.

Man's triumph over the dog physically is as striking as his triumph psychically. The dog is a marvelous exhibition of man's ability to create the artificial. The breeder can give you any kind you want if you will give him time enough, from the great and mighty Dane that will pull down a bull and bleed him to death to the toy dog you can carry in your muff. One dog may be developed with such a delicate scent that he will follow the fleetest game, the rabbit and the fox, through thicket and brush to their death; another dog has been developed at the cost of his nose but to the gain of his muscle to hunt big game, the wild boar, the bison and the bear.

While the dog was man's first, and still is his greatest, triumph over nature, the most indispensable economic achievement is the cow, unquestionably the greatest economic element in man's life. The cow is the foster mother of humanity. Cut off the milk supply in Chicago and in forty-eight hours there would be misery unspeakable. The highest co-operation yet achieved in the industrial world lies probably in the handling of dairy products. Professor Babcock of Wisconsin, in his discovery of the process of detecting butter fats in milk, has made possible all over the world the co-operating farming represented by the creameries and cheese factories.

The horse has ever been the pride and joy of the masculine mind. No battle has ever been won without the poor horse, who has rendered willingly and loyally his blood in the interest of his rider. The horse is not equal to the dog in intelligence but perhaps superior to the dog in his faithfulness and obedience, and next to the dog in his adaptability. This is true from the little Shetland that delights small boys and girls to the draft horse, weighing from eighteen hundred to two thousand pounds, and of the many variations in between.

A great economic question lies back of this story of the domestication of animals. The food problem, the large labor contribution of the horse, the raiment contribution of the sheep and the hide yielding animals have a large part in the world's economy. Eleven or twelve eggs is a big hatch for the most motherly hen, but the man made hen, man's plus in development, lays at the maximum two hundred and thirty eggs a year.

An appreciation and an intelligent understanding on the part of your children of the kinship of the domesticated animals is a foundation for religion that your preacher cannot and does not give, and in that appreciation they will possess a fundamental line of thought and feeling that will sweeten, strengthen and beautify their lives.

We cannot face this tremendous side of human life without facing the question of meat eating. First, it is true, is it not, that up to this time man has been omnivorous, he can and does eat both animal and vegetable substances. Secondly, that up to the present time the highest physical and commercial development has been realized by the omnivorous branches of the human family. Thirdly, that as this human family is now constituted, to eliminate flesh food, which must consistently include milk and eggs, is to bring starvation and famine in vast areas of human life. We also know that in the East, the Hindus and other Orientals who from religious conviction avoid meat, are beset as is no other civilization with famine and anemic conditions, owing to a large degree to malnutrition.

This would seem to prove that as life is now organized the withdrawal of flesh food is a withdrawal of an immense source of human nourishment. The exclusion of fish from Scandinavia would mean death to her population from starvation.

An acre of land would yield, say from thirty-five to fifty bushels of corn, leaving on every acre somewhere perhaps three tons of roughage. The cow can and does hand back that roughage in milk.

Looking at the question from the ethical and spiritual standpoint we must realize that all life is based on the law of vicariousness. Everything we eat costs blood, costs life, our own lives are blessed in the measure we are willing to serve other lives. Though we lived on bran bread and hickory nuts we would be fattening on life. Vegetarianism does not lift one out of the danger of living at the expense of others. Elements of biology, though obscure and unrealized, go into a loaf of bread. Life is based on sacrifice all the way from the barnyard to Calvary.

Here let us make a distinction. The law of service is not necessarily the law of cruelty. We may grow sensitive to the agony of the steer and be selfishly indifferent to the agony of the boy who raised the steer.

This world is for mind; man is its conqueror and all that does not serve the onward march on earth must be eliminated. I would rather, judged by the ecstasy of life, be a cow in Illinois than a cow in India. In Illinois I would be deep in clover, with plenty of mash and the care and affection of my human companion and when I died I would die quickly and go to cow glory. In India as a sacred cow I would be revered on the theory that I was in some way a link in an endless chain of sanctity, but I would live on the meager pasturage of ill tilled fields and die in old age from hunger and neglect if I did not fall a victim to wild animals. Very humane laws now govern the killing and shipping of cattle.

The vivisection question troubles many people. While we know it has its dangers, when it comes to the sacrificing of the lives of a hundred guinea pigs in order to save a baby, we would say let the guinea pigs go, subject of course to the observance of the humane laws of the dissecting room.

Of course we want to increase reverence for life. Our theology has gone wrong in assuming that the only supreme vicarious atonement was realized on Calvary. That was the supreme triumph, but all the way down the ages have called for Calvaries and have been glorified thereby. Every mother enters into the Calvary sacrifice.

We are here for service. I ask nothing of my dog that I ask not of myself. When my arm can best serve humanity by submitting it to the knife of the surgeon for amputation my arm must go, and when my dog can better serve by giving up his life than by keeping it, the dog must go.

Economically the world is for man, and if man is its administrator the world should be farmed in such a way as to give the maximum products of life sustaining foods as well as the maximum joy of life to man and beast.

Reference: Domesticated Animals; Their Relation to Man and to his Advancement in Civilization. Nathaniel Southgate Shaler.

QUESTIONS.

(1) Mention six or more animals to whom humanity is particularly indebted.

(2) Give the history of the domestication of the dog.

(3) How far-reaching is the law of vicariousness?

(4) How should our treatment of animals be affected by the law of service?

What of the Church?—A Discussion

Anent Rev. Norman M. Thomas's article in the February issue of *The New World*.

Mr. Thomas's article entitled, "What of the Church?" is unfortunately sadly true. He displays insight as to the past and has a prophetic vision as to the future. The breaking down of the Church in this great world crisis is not peculiar to this war; it is not a *breakdown*, because it never has been *up*. For nineteen centuries it has never influenced statecraft or perceptibly modified national politics when the great *war test was applied*. It has always been the Rip Van Winkle's—"This once more, and then—the end." The preachers have followed, and not led, to any recognizable extent in this last test, and my experience persuades me that there are multitudes in the churches who would be glad to follow the lead of their pastors, if they could have led them towards the Christly application of the doctrine of love under any and all circumstances. Perhaps they were too easily persuaded that the cross must be suspended for the time being and the sword take its place, but the disappointment is nevertheless profound, for I believe that the cross is a conquering symbol, and that in the end it will assert itself in the international affairs of the world.

I look for leadership on the high lines of religion in the men outside of the would-be representatives of religion; men of science, the poets of our day, the teachers who believe that culture is cosmopolitan, and that morality must be interpreted in terms of the plural number, and that humanity can be organized on the principles of federation, as the United States are now organized. And in this leadership the women and the workingmen, the new factors in twentieth century progress, are to be trusted.

Of one thing I am sure: that humanity cannot be hated in blocks in the name of religion, without bringing reproach to religion. By the same token humanity cannot be blessed in bundles, and any insistence of a division between sheep and goats by trench lines is in itself a travesty on the Gospel of Jesus.

The transformations of war are strange. The Pope of Rome has put himself at the head of the Christian column when he has lifted himself above battle lines and dares speak out a message of the common brotherhood, which I take to be the essence of the Jesus message.

The cause of peace must win, if not with, perhaps in spite of, the churches. The end is not to come through bloody "victories," but through a return of sanity and triumph of diplomacy. May it come soon.

—*Jenkin Lloyd Jones.*

From The New World, April, 1918.

BEFORE THE STORM.

There was a green dusk in the trees,
Then an ominous breeze:
The air turned white
With sharp feverish light
That made the grass yellow:
The boughs of the willow
So black and keen
Slanting through the green
Hurt me with their loveliness,
Bent down in the sudden wind's quick stress.

—*Helen Hoyt.*

The Poetry Journal.

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

$2.00 PER ANNUM

With THE FREE RELIGIOUS ASSOCIATION OF AMERICA, THE CONGRESS OF RELIGIONS, and all other organizations and individuals seeking to widen fellowship and to realize the Brotherhood of the Spirit unrimmed by creed, form or sectarian prejudices.

SENIOR EDITOR ..... JENKIN LLOYD JONES
ASSISTANT EDITOR ..... EDITH LLOYD JONES

EDITORIAL CONTRIBUTORS

Charles E. Beals, Charles W. Casson, Francis A. Christie, George Willis Cooke, Percy M. Dawson, Frank C. Doan, Charles F. Dole, William C. Gannett, Fred V. Hawley, Emil G. Hirsch, John Haynes Holmes, Chester Lloyd Jones, David Starr Jordan, Newton Mann, George Grover Mills, Fred A. Moore, George W. Nasmyth, William M. Salter, Frederick Starr, Jabez T. Sunderland, Albert R. Vail, Arthur L. Weatherly, Charles W. Wendte, James H. West

The UNITY Publishing Company
Abraham Lincoln Centre, 700 Oakwood Blvd., Chicago, Ill.

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879."

THE FIELD

"The World is my country, to do Good is my Religion."

NOT THE TIME TO DISCUSS PERMANENT MILITARY POLICIES.

Every one of the nations now engaged in this war on the side of the Allies—on the side of the Central Powers for that matter—has been loud in its protestation that this war was being waged to secure the permanent peace of the world. Taking for granted that they are sincere in this pronouncement, only two things should be allowed to engross our attention at this time, first the undiverted prosecution of the war to secure this peace, the other the nature of this peace when it shall have been achieved. How shall we husband all our energies and forces to secure this peace, what political organization and spiritual rebirth will make it permanent when it has been secured? To these two subjects we should give undivided attention, and no extraneous matters should be allowed to interfere.

But there has arisen a small group, backed by a powerful league, which insists that now is the time to determine the future military policy of the United States, to commit the nation to a policy for the years succeeding the war. So eager are they to foist upon the nation the policy for which they have been fighting for years, so determined are they to push their particular hobby, that they cannot resist seizing upon this moment, when the nation is distracted by its overwhelming task, and therefore not able to give their proposition the attention it deserves, to begin an insidious campaign to rush it through. They are even trying to have a bill introduced into our overburdened Congress to make universal service a law of the land.

The whole movement is full of danger to the United States and deserves the most outspoken opposition of every true lover of democracy and of everyone who has the permanent welfare of his country at heart. The measure, moreover, is one which deserves the longest, calmest and most careful consideration of the whole people before it is even brought to Congress.

In the first place there are many wise students of political events who are saying that it is just this universal military service which has made the German people subservient to the Prussian war lords. It is the nation which had universal military service for years which began this war. It is the people which have longest been subjected to it who are not capable of grasping the movement now expressing itself everywhere in England, France, Russia and the United States for the supplanting of war by judicial machinery. Universal military service steeps a people in the methods of war. War becomes the natural habit of their mind. Our present thought and habit are the result of the training of our youth. Train a people to arms and they instinctively think arms the normal basis of society, and instinctively turn to arms as the method of settling international disputes. Furthermore it puts the youth of the nation under the tutelage of officers rather than of statesmen, and they look to them for guidance in times of stress rather than to statesmen. Today we see the German people hanging upon the words of Von Tirpitz and Von Hindenberg rather than upon the words of the Reichstag. And why should they not, for these two men and their fellow war lords have been their teachers. We are not conjecturing this. We are only reporting what some very keen observers of this war have been saying. But we believe it, nevertheless, and we have very serious doubts if a nation trained to arms would ever have given voice to the epoch-making utterances, looking toward a world freed from the curse of war, which this country has been making, through its civilian President, in its proclamations to the world during the last year.

Again, to advocate universal military service at this time belies the very utterances we have been making. We have been telling the world, through our great President, that we are fighting for a league of nations pledged to settle its disputes as individuals have learned to settle theirs, not by force, but by law, reason, consideration of the rights of all peoples; for some beginning of general disarmanent; for an "association of the peace-loving nations of the world in covenants of justice, law and fair dealing," to quote the President. Lloyd George has been saying the same things for England. The British labor group have said just the same things for thousands of British workingmen. Our own great national organization of workingmen said the same thing at Buffalo. To pass a law now for universal military service, which means that we become an *armed* nation, contradicts every word of all this, and says to the world that we distrust our own words, yet, even more, *distrust* the very thing for which we claim we are fighting. What will the German people think of our protestations when they hear that we have adopted that Prussian system we claim to be overthrowing? No wonder that our Secretary of War has felt himself called upon to protest against this movement. Speaking of this attempt to foist universal military service upon the people, Mr. Baker has just uttered a most timely warning:

"The Department has not sought and does not seek legislation on the subject, chiefly for the reason that the formation of a permanent military policy will inevitably be affected by the arrangement consequent on the termination of the present war. Civilized men must hope that the future has in store a relief from the burden of armament and the destruction and waste of war.

"However vain that hope may appear in the midst of the most devastating and destructive war in the history of the race, it persists—perhaps because we are encouraged by the analogous substitution of courts for force in the settlement of private controversies; perhaps because all the perfections of nature teach us that they are the product of processes which have eliminated waste and substituted constructive for destructive principles.

"When a permanent military policy, therefore, comes to be adopted, it will doubtless be conceived in a spirit which will be adequate to preserve against any possible attack those vital principles of liberty upon which democratic institutions are based, and yet be so restrained as in no event to foster the growth of mere militarist ambitions, or to excite the apprehension of nations with whom it is our first desire to live in harmonious and just accord."

And there is one other reason, and this not a minor one by any means, why every patriot and every believer in our great President should condemn this movement with his whole soul: it is evidently annoying the administration. There is every reason to believe that Mr. Baker uttered the words quoted above in a moment of annoyance at the persistent efforts of the militaristic group advocating military service for everybody. But more than this, we have also these words from the President himself (see Message on General Staff Bill issued April 6, 1917):

"This legislation makes no attempt to solve the question of a permanent military policy for the country, chiefly for the reason that in these anxious and

disordered times a clear view cannot be had either of our permanent military necessities or of the best mode of organizing a proper military peace establishment. The hope of the world is that when the European war is over, arrangements will have been made composing many of the questions which have hitherto seemed to require the arming of the nations, and that in some ordered and just way the peace of the world may be maintained by such co-operation of force among the great nations as may be necessary to maintain peace and freedom throughout the world. When these arrangements for a permanent peace are made, we can determine our military needs and adapt our course of military preparation to the genius of a world organized for justice and democracy."

"When these arrangements for a permanent peace are made, we can determine our military needs, and adapt our course of military preparation to the genius of a world organized for justice and democracy." There we have the whole thing in a nutshell. We wish the utterance of the President could be put into the hands of every citizzen who is inclined to listen to the advocates of an immediate law for universal service, on the sophistical argument that had we had it previous to this war we should have been prepared. What we are preparing for now is not another war to follow this one, *but for a new order in which such wars will not be necessary.* To that, with our President, we should be bending our minds, not to getting ready for future wars. Ex-President Taft has recently put this splendidly. In an address at Des Moines, three weeks ago, he said: "The American people are naturally peaceable. They do not care for war or the autocratic methods which must naturally be adopted during a war. The United States will never adopt a policy of permanent preparedness. Its people are not inclined in that direction." He then went on to say that because of this we must fight this war to a successful conclusion and then must establish a league of nations to secure the future of the world against its recurrence.

Rev. Frederick Lynch, D. D.

It's a "Case" of Necessity

Your Printing will be above criticism if done by

THE OAKLAND PRESS

728 E. 39th Street
Phone Douglas 244

Advance Roofing and Sheet Metal Works
INCORPORATED

FRANK R. PRIEVE, Pres.
4830-32 Cottage Grove Ave.
Phone Oakland 3776

Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing

GREGG SCHOOL
6 North Michigan Avenue
CHICAGO, ILLINOIS

¶A select school of shorthand, typewriting, and allied business subjects.

¶Its courses of study are comprehensive, thorough, resultful, preparing graduates for positions as stenographers and secretaries, court reporters, commercial teachers, and in the Civil Service.

¶Day and evening sessions all the year. Students may begin any week and advance according to individual ability.

¶Gregg graduates hold positions of trust and responsibility with the leading business concerns and professional men of Chicago and elsewhere. We receive more calls than we have graduates available.

¶Call at office, write, or telephone (Randolph 6040) for a copy of our catalogue fully explaining the many exclusive advantages enjoyed by our students.

DREXEL Motor Livery

Telephone { **Oakland 100** / **Drexel 5-1288**

4051 Drexel Blvd.

Pierce Arrow, Packard and Stearns

LIMOUSINES FOR HIRE

Our Rates Lowest in Chicago

Let Us Hear from Lincoln Centre If It Pays to Advertise

Sample Copies of UNITY Sent Upon Application

Schumann & Company

CLEANERS OF Fancy Gowns and Kid Gloves

PHONE DREXEL 231
All Departments

MAIN OFFICE AND WORKS
3954 Cottage Grove Avenue